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THEOLOGICAL SEMINARY.

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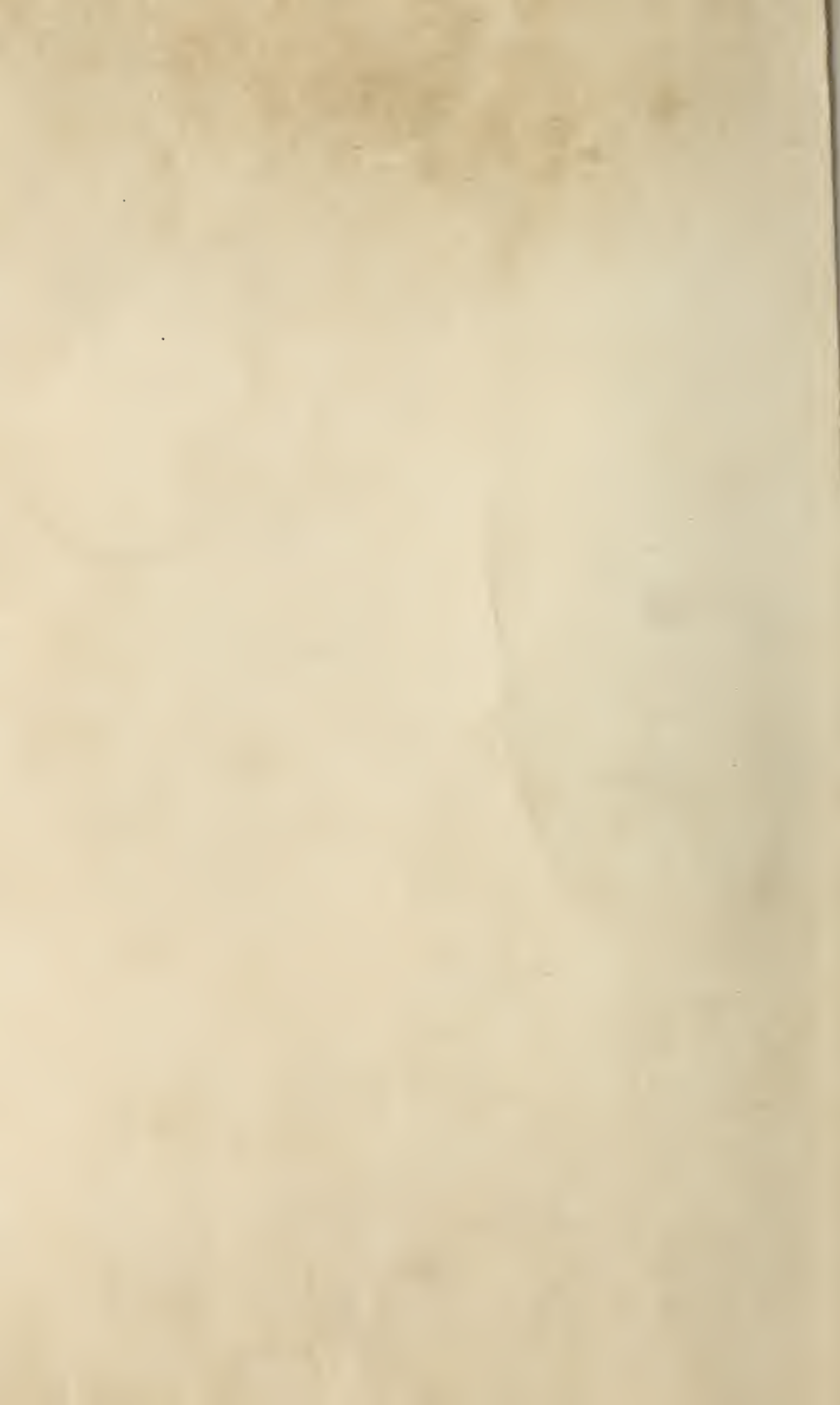
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THE

Banner of the Covenant.

MAY, 1855.

(For the Banner of the Covenant.)

THEOLOGICAL SEMINARIES.

Besides the general necessity for theological education arising from man's ignorance and God's mode of bestowing knowledge, there is a special necessity for a special kind of it, arising from the nature of the truth to be learned and the uses to which it is to be applied. The gospel of the grace of God is a vast subject. The being, attributes, and dispensations of God, the ministry of angels, principalities and powers, the history, character and destiny of man, are all involved in it. Angels bend their lofty intellects down to a patient study of God's manifold wisdom revealed therein, how much more must man exert his puny mind if he would comprehend it aright! The minister is to be put in trust with the Gospel as a steward of God. What a vast trust! The glory of God, the honour of Christ, the almighty influences of the Holy Spirit committed to his charge! Does he not need to acquaint himself with the doctrines wherein these unsearchable riches are stored?

For what end is he intrusted with these sublime truths? He is a steward to dispense them to others. God's hungry children are around him, he must give a portion to each one of them suitable to his need. His own experience of divine grace is invaluable, as enabling him to sympathize with every other child of God in his hunger and thirst after righteousness; but very far from being either so extensive or so diversified as to teach him how to deal with those who have been led to Christ in ways which he never thought of. Hence he needs to consult the experience of fathers in Israel, and learns to bless God for even a hearsay acquaintance with such manifold wisdom in his dealings with his people, as the private Christian neither needs nor learns. He is to be a steward of the Gospel for the benefit of the world. He stands by the fountain of the water of life. Around him are multitudes of sick and leprous wretches all festering and dying in their sins: with the fatal perversity of this lunacy they spurn the only draught that can save them, and every day some new delirium overturns his calculations and overthrows his hopes of success. But around him are those who by long and dear-bought experience have acquired the heavenly wisdom of winning souls; let him go to such and learn their methods of treatment, of presenting truth, and dis-

sipating doubt, and answering cavils, and solving cases of conscience, and let him avail himself of all the wisdom of their experience to bring sinners to Christ. In short, if the minister of the Gospel be fitted to glorify God or save souls, he must be taught by those who know the nature, the design and the power of the Gospel. I would call this an evangelical necessity for ministerial education.

But the steward of God must not think that he will be allowed to hold undisputed possession of the treasures in his hand. He is not a banker standing peacefully behind his desk, not a physician in his office writing his calm prescriptions. He escorts the military chest of an army through an enemy's country, he attends on the wounded in the battle field, and he is ill fitted for his office unless he can hold fast the faithful word as he has been taught, and contend earnestly for the faith once delivered to the saints. The armies of Satan are ten to one of the army of Christ, and every doctrine of God's word lies exposed to a whole squadron of heresies ready to charge upon it. If he would defend his trust he must know to bring up his troops, attack the enemy's weak points with the well aimed rifle of truth, the two-edged sword of the Spirit, and the heavy artillery of such sound doctrine as shall not only convince but convert the gainsayers. Is he then to wait till he learns on the battle field the number and forces of the enemy and the use of those arms with which he is to oppose them? I trow not. Let him learn his exercise on the parade ground and be taught the use of his arms by the drill sergeant. While the Church militant is in the enemy's land there must be a polemical necessity for ministerial education.

If in the face of all these considerations any one should still ask, why may not young men gather all the experimental and controversial learning they want from books, under the direction of some experienced pastor as well as in a seminary? I might say, for the same reason that your children, notwithstanding they have books and occasionally your assistance in studying them, are nevertheless, when you are in earnest about their progress, always sent to school. A theological student generally has not the books needful, nor money to buy them, nor does he know which he should study, nor how; difficulties constantly perplex him for days in his books which six words of explanation from a proper teacher would dissipate, and no man ever received a truth into his soul from a book with the force and life with which it comes from the living voice. We do not want a race of students now-a-days, but preachers; not dreamy book-worms, but living men. The world has sermon writers enough, book makers in abundance, and clear-headed, cold-hearted Christians to spare. What we want now is a race of men to whom the knowledge of Jesus is the most excellent of the sciences, men who will give practical vitality to every lecture in the class-room and translate every doctrine of the text book into the language of the prayer meeting, the street sermon, or the sabbath school. It is utter folly to expect the solitary student, with little instruction, less encouragement, no example, to acquire such facility as practice alone can give. Let his pastor be as earnest, learned and talented as pastors generally are, and withal as busy, he cannot possibly devote so much time to his instruction nor acquire the same proficiency in the several departments of learning, as two or three persons, specially selected for their fitness for their respective

chairs, each directing his attention specially to one branch of study, and by considerable practice acquiring facility in teaching it. Nor can the powers of any ordinary mind dissipated upon half a dozen subjects, give such effective instruction as the combination of several minds of no greater power upon the same field of labour. But it is useless to argue this point. The world admits it. Our colleges are instructed in the plan of division of labour, our mills, our very blacksmiths' shops are alive to its advantage. In this age of activity and progress must the Church alone recur to the manners of the dark ages, and ministers of the Gospel, who of all men need the very best instruction, be satisfied with the poorest? The character of the age in which we live demands for our young men the life, the activity, the energy of a theological seminary. The only use of study is to guide effective action. Thinking is but the soul of conduct, and conduct is learned not among books, but among men. The minister of Christ must learn that Jesus began both to *do* and to teach, and that ten chapters are filled with the record of his doings, for one that records his teachings. A theological seminary is needed, not only as a school of learning, but as a field of labour, an arena of exercise for the rising ministry, that we may have *workmen* who need not be ashamed.

We have, further, an ecclesiastical necessity for a theological seminary, in our capacity of a Church of Christ. If the reasons are good which require us to maintain an attitude, not of antagonism to other Churches, but a distinction from them, then it is right that those who are to maintain that distinctive position be instructed in those reasons. With what consistency could we refuse to admit a slave holder to our communion, and send our rising ministers to be educated at a theological seminary where the fugitive slave act is vindicated from the epistle of Philemon? Our Church has a history, but if the full and faithful record of her contentings condemn those who neither sympathized with her principles, nor aided her efforts, it were expecting too much from their descendants to hope that they would take pains to lay it before the world. The Covenanting Church, preserved by the special providence of God through many a tempest, has a destiny. The God of wisdom has not planted the oak on the mountain cliff and rocked it with the breeze and the tempest, and watered it with the tears of his saints and the blood of his martyrs in vain. And the distinguishing principles, and past history and future destiny of our Church are all wrapped up in our great principles. The right of the Lord Christ to rule the nations; the truth that the submission of a nation to Christ, in its national capacity is not due, because the individuals who compose it have already acknowledged him as their Saviour, or because the representatives of the community have publicly sworn allegiance to him, but that previous to all this and in virtue of a divine grant of all power in heaven and earth to him, he owns this earth as his property, and its nations as his subjects, and claims as his due their worship and allegiance,—is the distinguishing doctrine of our Church. We rejoice to behold other Churches giving prominence to this great Bible truth, (we claim no exclusive monopoly of Christ's Headship for ourselves) and just in proportion as the brethren in any other section of the Church value the honour of Immanuel will we love them for their work's sake, and rejoice in their welfare—

yet it is but simple historic truth to affirm, that we know of no Church which has exhibited this great doctrine more fully, defended it more powerfully, or given greater pledges for its proper assertion in time coming than the Covenanting Church. Still it may be doubted whether in all its wide range of application the members even of that Church are aware of the duties to which it calls them.

In times past our fathers defended it when assailed, and we have borne a testimony to its truth, and have done a little to cause our neighbours to recognise its reality. But if true it demands more than defence or publication: it demands assertion, propagation. If Jesus Christ is the rightful governor of the nations, then America is as much his as England; and China, and India, and Turkey, and Africa are all revolted provinces. If the church is to assert Christ's Headship over the nations she must do so by sending forth the gospel, the rod of his strength, out of Zion, and evangelizing the nations. He himself bases the whole missionary end of the church on this doctrine, when he says, "*All power in heaven and in earth is given unto me; go ye therefore, and disciple all nations.*" As our church has been firmest in defending, so she must be foremost in extending the kingly power of Messiah, if she would not prove recreant to her distinguishing principles and recede from her former attainments. She bears the colours, the banner with Christ's crown and covenant, and the standard-bearer must be found in the van. What fervour of zeal, what generosity of contribution, what patience of self-denial in the work of missions, may be esteemed enough to allow us to claim descent from men and women who relinquished home and family, and estates and life, for the Headship of Christ, it is not for me to say. But this much at least is certain that, as certainly as the right of the Lord Jesus to rule the nations, is our distinguishing principle, so certainly is the training up a race of witnesses to assert and establish his laws among the nations our especial duty. The Covenanting church is not merely a missionary church, but, till she withdraws her testimony for the Headship of Christ, *the* missionary church, for such our profession binds us to be. Now it is quite plain that those who are to lead in this holy march must be well instructed in our distinguishing principles, and well qualified to assert it over the earth. They must know those lands which are yet in rebellion against Christ, and what are the fortifications by which Satan defends his power there. They must not only know the power of the gospel to bring down every thought to the obedience of Christ, but they must know the high thoughts against which they level their artillery, and make themselves acquainted in some way with the manners and customs of the nations they go to evangelize. And they must acquire, ere they go, some skill in the use of prayer, and patience, and kindness, healing the sick and preaching the gospel, teaching babes and convincing gainsayers, learning strange languages, and addressing all sorts of characters, labouring in season and out of season, obeying God without any prospect of success, and believing Christ when they do not see him, unless they are to return with shame to themselves and dishonour to the church which sent them. Now this evangelistic work of our church demands an evangelistic seminary for training the workmen, well furnished with all the appliances of maps and books needful for a knowledge of the world lying in wickedness, of the labours of those who have gone

before us in the work of missions, whether successful or unsuccessful, and of the efforts now making for the extension of the Lord's kingdom. It requires a location in a centre of influence and activity, where an immediate development may be given to the missionary spirit thus induced, and among those who are able not merely to fan the flame but also give it a judicious application. And it claims that the great design of our church's existence and distinctive character be kept prominent in the whole course of instruction; namely, the extension of our Lord's kingdom over all nations of the earth. The design of our seminary then is not simply to train preachers of the gospel, but preachers *of the gospel of the kingdom*, and missionaries of the cross of Christ.

What adaptation to this end our existing seminary possesses, in its location, course and mode of instruction, apparatus, numerical strength and pecuniary resources, I propose to consider next month, if the patience of the readers of the Banner has not been already exhausted.

R. P.

(For the Banner of the Covenant.)

LOOKING TO JESUS!

And now, my dear fellow readers of the Banner, there is no other looking that will give peace, and that will by its powerful attraction draw us on with earnest steps, in "the race which is set before us," in a life of holiness and unwavering devotedness in Christ's service to the crown and the kingdom; "the prize of the high calling;" "the joy of the Lord is our strength." Read the following extracts, and turn your eyes with a full and unceasing gaze upon "The Sun of righteousness;" "The King in his beauty;" "The one altogether lovely;" or, if you are already able fully to appreciate the blessed experiences therein described, "rejoice evermore."

"He was in Edinburgh the living model of a city missionary, a district visitor, a scripture reader, a tract distributor, a sabbath school teacher, and a sabbath school-founder, long before Christians had learned to unite themselves together in societies to promote these objects. His warehouse was then the only repository in Edinburgh for religious tracts and periodicals, and became a sort of house of call or point of re-union, for all who took an interest in the kingdom of Christ.

"At the period at which this narrative has arrived, Mr. Campbell was rejoicing in the light of the gospel, with an assured confidence, which till then he had not before experienced, but which never left him to the end of his protracted and chequered course. For many years he had known and believed the truth, but his views of Christ had been rather sought in the reflection of the inward work of the Holy Spirit in his heart, than in the finished righteousness of Christ, and he had neither peace nor joy in believing. It was a subjective rather than an objective faith. Doubts, fears, and actual backslidings, had often shaken his hope, and driven him almost to despair; even at the time he was esteemed by other Christians and regarded as a pattern. At last, to use his own earnest words, in a letter published by Mr. Newton, 'The cloud which covered the mercy seat fled away—Jesus appeared as he is! My eyes were not turned *inward*, but *out-*

ward. The gospel was the glass in which I beheld Him. In the time of my affliction, the doctrine of election appeared irritating and confounding; now it appears truly glorious and truly humbling. . . .

"I now stand upon a shore of comparative rest. Believing I rejoice. When in search of comfort I resort to the testimony of God; this is the field which contains the pearl of great price. Frames and feelings are, like other created comforts, passing away. What an unutterable source of consolation is it that the foundation of our faith and hope is ever immutably the same! the sacrifice of Jesus as acceptable and pleasing to the Father as ever it was! To this sacrifice I desire ever to direct my eye, especially at the first approach of any gloom or mental change. After my deliverance my ideas of many things were much altered, especially about faith. I perceive that this principle in the mind arises from no exertion in the man, but the constraint of evidence without. The Spirit takes the things of Christ, and discovers their reality and glory in such a manner to the mind of man, that it is not in his power to refuse his belief. It is no mighty matter, nor is it any way meritorious, to believe the sun is shining when our eyes are dazzled by its beams. The internal evidences of the truth of revelation had ten thousand times more effect upon my mind than all its external evidence. There is a divineness, a glory, and excellence in the scriptures, perceived by enlightened minds, which they cannot so describe as to make it intelligible to an unregenerate person. Formerly, the major part of my thoughts centred either upon the darkness I felt, or the light I enjoyed; now they are mainly directed to Jesus, what he hath done, suffered, and promised."

— *Lives of the Haldanes.*

(For the Banner of the Covenant.)

TRAVELS IN NOVA SCOTIA.

Feb. 14, 1855.

Rev. and dear Sir,—When I wrote you last, I was about to start on a visit to Chepody, Co. Albert, New Brunswick. Want of snow had prevented me for weeks. In winter it rarely can be reached from Amherst, but by land. In this way, the nearest point of Chepody cannot be reached by less than one hundred miles from my residence. The locality of my visit ranged from eight to sixteen miles into the settlement. This would make the go and come journey, not less than two hundred and twenty miles.

On the 28th, the last sabbath of January, I was at the *coal mines*, twenty-five miles from my residence, on the south side of the Bay of Fundy. I observed that there was not a chip of ice to be seen on the Bay. The weather was bright and mild. No indications of storm. Hence I concluded I could pass the Summer Ferry, below the shire town of Dorchester in Westmoreland. By this route, I could reach the nearest point in Chepody, with twenty-five miles travelling. Determined on this, I hurried home on Monday from the mines. And if any one has a desire to read the "adventures of father Clarke," in a single instance, then here it is for him, with a "cede milleh fal-teah." On Tuesday, January 30th, my son, who had just returned from Boston, drove me to Dorchester Ferry, on wheels. There is no passing this ferry, but at high water. And then indeed there is high water.

The ferry is through the heart of the confluence of two rapid rivers meeting a tide, whose ordinary altitude is forty feet. Should the wind blow, pity on the passengers, &c.

Arriving in the evening at the ferry, the boat had just come from the western side; wind heavy, boat sprung a leak, filled, sunk; but near enough the shore for the six men in her to jump out, with no more damage than a good fright and a thorough wetting. There I remained all night. Boat hauled up, patched and plugged, was put to sea in the morning, as soon as tide would permit. Morning rather mild, wind ahead. Three miles of a heavy row with a barrel of water in the *flat*, notwithstanding I baled the whole passage, brought us safely (*gratias Deo*) to the Chepody landing.

Here an old acquaintance, of the Baptist family, hospitably entertained me, and detained me for dinner. But not being able to find a travelling accommodation, the *old man* was obliged, as often, yes, very often before, to *lean to his own understanding*. The road was hard and rough. Such, indeed, is the ordinary provision of *old winter bottom* in these parts of his dominions. And although I had no reason to complain of the brightness of his countenance, yet, to guard against the chill of his breathings, quite a *panoply* of covering was found to be indispensable. Two shirts, two pairs of heavy drawers, pants, a light coat and two very heavy ones together with the *top and toe et ceteras*, completed the outfit of an old soldier for an afternoon march in *General Frost's* dominions. A heavy travelling bag containing changes for a two weeks' march, and some bread for the division "of sons," flung over the shoulder of the pilgrim-like traveller, certainly gave him no small appearance of *Bunyan's man with the pack*. A *minnie-gun* or a *rifle* instead of an umbrella, across the shoulder, was all that was necessary to suggest the idea, *that man is certainly on his way to Sebastopol*. Just as the great orb of light was hanging out his tinsel curtain over the western horizon, and was hiding himself from my view behind the mountain ridge on my front, I reached the hospitable dwelling-place of my kind friend, Mr. John Rogers on Chepody heights. Would that every sinner were as willing to lay down his burden, cast it on the proper Agent, and enter the strait gate, as I was that night to lay aside my pack and enter the house of Mr. R. by whose kindness and that of his excellent lady and family my heart was made soft, and my fatigues were almost forgotten. I was something of a stranger here, and he kindly "took me in." The walking produced severe cramps in my legs.

On the next morning, a Scotch gentleman, Mr. Gallacher, drove me on wheels, to *Hopewell*, four miles farther on. There I was met by one of the *River* brothers by whom the call was made upon me to visit the place. Here arrangements for preaching were made. Lectured the next night, Friday, before a large congregation in the village of *Harvey*, two miles farther on. Frost increased, house cold. If a house filled with smoke be any glory, certainly that house was full of glory. Smoke was too dense for a clear analysis of *Nebuchadnezzar's image*. A pressing request was made to follow up the lecture. Arrangements would not permit. Snow fell that night. Sabbath clear and cold. Preached at *Hopewell* in the forenoon; attendance large, attention good, to the consideration of the new nature. After-

noon was at Chepody heights. Again attendance large, and attention close, to the *bread of life*. Monday night same place, to answer the questions, who are the *two witnesses*, and are they yet slain? Oh! what an eagerness to have these questions discussed just now. Monday, terrible driving-storm; no lecture. Tuesday, General Frost brake loose with all his rigours. Threatens to blister and burn all before him without distinction. On this day I was expected to recross the ferry, that I might not have to go round. My friend Mr. Rogers and I buckled for the *scratch*. He would rather have been excused, but there was a cluster of weddings ahead, and "the king's business requires haste." Ferry was reached, but is all but bridged with ice! Ah! there you are, old man; what now? Well, dash twelve miles further up the river to another ferry, and this would still save travelling. Agreed, and Mr. R. condescends to drive the half of that distance; but alas! ere the distance is reached, my friend is bitten on the face, and my two ears are as stiff as a pair of saucers, despite all the friction I could use. Snow and other such *comforts* were applied until the rigour of the parts was removed.

This brought up for the night. That night a meeting was to be held in a large hall near where I stopped. A Baptist community heard I was there. Must turn out and address the meeting. Did, on the present aspect of the world in relation to the church. Two Baptist preachers present. Asked to stop over Sabbath; could not. Wednesday, more frosty still, (32° below zero) but calm. Early on the road to meet the ferry by low water. Reached in time, but not to pass. Frost had jammed the river full. Nor had my driver been five minutes on the road, till, unceremoniously, he was taken by the nose by the common enemy. Eight miles more would bring me to the *Bend* of the Petticodiac River, opposite the town of Moretown. On we dashed, and there I passed the river to the east side. Never do I want to make such a passage again. Only at low water, in winter, can one pass at all. This leaves immense flats, covered with large bodies of shapeless and ill-frozen ice. There, on the one hand, is the mighty Bay of Fundy tide, advancing in a breast, like a British column to the charge, under the ramparts of Sebastopol. On the other, the fresh water coming down like an avalanche, to the sublime charge of salt and fresh. To escape the dangers of the conflict, I must spring from the sleigh—down hill—through bush—over fence and precipitous mounds of ice, into a boat with four others—a boat which certainly would not make the half of a coffin for one of the Anakims. She strikes the flats ere she comes to the edge of the water. Jump was the word. Boat must return. Tide is at hand though channel is narrow. Jump I did. Cloth buskins over boots, &c. But the power to describe how, among the ice and water I got to the upland has not yet come to hand. The body corporate exhibited a ridiculous appearance. Both cloth and flesh might have escaped cleaner from the battle of Inkerman. My torn pants I tied around my leg with a handkerchief, till I reached an inn. Then, when thawed, that boots, &c., would come off without cutting, I borrowed—stripped—sent to the tailor, "who healed the wound and joined the flaw *vi* thread cement." Here Alexander Wright, a *whole souled gentleman*, found me, took me to his own comfortable residence, nursed me, and *sent me next day by*

mail to Sackville, where I met my own conveyance. Married a *father* and *mother* on Thursday, and reached my family on Friday. All well.

"Henceforth my going out and in,
God keep forever will."

While in Mr. Wright's, there was an earthquake, which extended over all the country from St. John's to Halifax, and how much farther I cannot say. How conspicuous the hand of Jehovah Jesus now! *Heaven—Earth—Churches—States—Kingdoms—Empires—all elements* conspire for one of the greatest and most important *revolutions* ever the world has yet seen. Gloria Deo. A. C.

[For the Banner of the Covenant.]

LETTER FROM REV. MR. M'MILLAN.

Cedarville, March 12th, 1855.

MR. EDITOR:—The patience of you and of your readers may already have been more than sufficiently tried by my former communications from abroad, touching the state of the church or churches in our father-land, still I am inclined to inflict on you a further trial, while I offer a few thoughts, touching things in our own country, in comparison with those abroad.

The Reformed Presbyterian Church, as you know, is one of no recent date; she antedates, in her organization, the churches of the present day, both in the old and in the new world. The Reformed Presbyterian Church of Scotland made her greatest advance in what is termed, "The attainments of the second Reformation:" this reformation, as is generally known, was the result of the labours of the Westminster Assembly, as they were afterwards improved and received by the Church of Scotland. This reformation was of short duration; defection ensued on the part of both the Church and State. Those who contended faithfully for it, did it at the expense of their names, character, estate and life: this cruel persecution continued till 1688, when the Revolution settlement, under William, caused a cessation of former trials. This change, though it terminated the bloody tragedy of the persecution, was still a settlement in which the true honour of the second Reformation was greatly tarnished. Against this defection, on the part both of the Church and of the State, there was a protesting remnant, who refused to go into the revolution, and who became dissenters therefrom. This remnant was not great; and though for a time it was deprived, by persecution, of a living ministry, yet it continued faithful, till the year 1743, when it was joined by ministers of the established church of Scotland, who came out of the establishment for the same reasons that the witnessing remnant had not gone into it. These ministers, Messrs. M'Millan and Nairn, naturally inclined towards the dissenting brethren, with whom they formed an ecclesiastical connexion. By them a Presbytery was formed, bearing the name of the Reformed Presbytery, and characterized by the distinct avowal of an adherence to the whole of the Reformation attainments made in the second Reformation. This Presbytery regarded, and the church still regards itself, as the legitimate descendants of the same Covenanted Reformed Church of Scotland, from the fact that it retains the same standards, in an unbroken

form. Thus the Reformed Presbyterian Church still remains distinct from other churches in the land, because said churches do not give a strict adherence to the integrity of the Covenanted Reformation.

This rather historical digression, I have made, in order to show what I think is a distinction between us, in this country, and our brethren in the old world—a distinction perhaps not sufficiently thought of by them or by ourselves. Their duty, in their land, is *complex*; ours, in this land, is *simple*. Their duty is to teach and to maintain the truths of the second Reformation, set forth in their standards, as in conformity with the word of God—and further, to bear a testimony against the defection and apostacy of both Church and State, from that Covenanted Reformation: our duty is, more simply, to teach and maintain the same truth of the Bible, with a corresponding practice in a land, where the church and state, as such, are not guilty of apostacy, or of covenant breaking.

The church came to this land just as she now goes to any of the British colonies, or to the heathen. Wherever she goes, she carries with her the whole of revealed truth, with which she is to disciple the nations of the earth. Her duty is, to imbue the hearts of men and of the nations with a reverence to the law of God—to lead all men to an acknowledgment of the Redeemer as the Lord's anointed King on Mount Zion, the Governor amongst the nations and the Judge of all the earth.

The Reformed Presbyterian Church in America, has a more desirable ground to occupy, than in our father-land. She is not brought into direct contact with the state or an established church. Our forefathers in this land, saw the unhappy connexion between church and state in the old world; they determined to avoid it in the new. In the behalf of Christianity, all is not done that should be done; in their negative action, they left Christianity with the citizen, with a Bible in his hand. In the institutions of this country, generally, there is no *negative* given to *error* over *truth*: as to religion, they merely say, "The field is open to all—let there be no foul play." The work of the church is, therefore, a work rather of reformation than of revolution. Disconnected from the State, except as to protection, the church has, in the United States, an open field of labour. There is none to hinder. Let her go forward and improve the same. And if the errorist has, in many respects, common ground with the man of truth, the latter has no right to complain, because the former is not first manacled. Let him go forth to action. Truth is mighty, and it will prevail; as things are, no martyr's blood is, or can be shed, for his fidelity to the truths of the Bible.

In every day, and in every place, the friends of truth need to be wise as serpents and harmless as doves. In the United States the Reformed Presbyterian Church has an arduous and important work to do; she has to show both Church and State what they should be, by the law of God—to induce both to come forward in their respective places, to the recognition and practice of what is enjoined by the will of God.

In doing her duty, towards religious and civil society, wisdom and prudence, in connexion with faithfulness, are indispensable requisites. She is liable to err, on the one hand, by being too easily satisfied, with what an imperfect church and state *are* and *do*; and on the

other she may err by judging of them *uncharitably* or *ensoriously*. It will not do to say, as some do, "The powers that be are ordained by God"—and what "the church teaches we are to believe." No, the spirits, both civil and ecclesiastical, are to be tried; to the law and to the testimony, we are to bring them; and if they speak not according to this "higher law," there is no truth in them. What is not in accordance therewith is wrong, and, before God, needeth reformation.

But again, we are not to be uncharitable in our exposition of what is done in civil and in religious society. In this country much is left, as to religion, with the person's own self. It is not wise, it is not just, because of the many defects that are in civil society, to say that a negative is given to error over truth; and that therefore, they are in their character, *atheistical*, *deistical*, and tyrannical. Defective and wrong are the institutions of our country in many respects, and they need reformation; but it is neither wise nor Christian, to denounce them in unmeasured terms of severity. The Reformed Presbyterian Church has a work to do in the United States, which is not well understood in the father-land, nor often in our own. In Great Britain the government is *simple*—they have to do with the *throne*. Our own government is *complex*, we have to do with *States*, and with a *Federal Government*. We live in part under one, in part under the other; and it takes both here to make our one government. In looking at the sins of the land, care must be taken not to impute the sins of one State to another State; nor the sins of one State or States, to the Federal Government. Each must stand or fall to his own master. This distinction, it is important that the church clearly understand. She is scattered abroad in different States; and she has to, or should, exert a healing power, wherever she is, according to her locality. If one State be guilty of infidelity, it would be unjust to ascribe it to another free of it; and if one State be guilty of oppression, it is wrong to ascribe it to another which does not tolerate it; or to ascribe it to the Federal Government, which has no power either to establish or to abolish it, in a State. But while our church in the United States occupies a ground somewhat different from that occupied by our brethren in the Old World, there are some things in which we and they are very similar. We and they live in the midst of a *divided church*, the greater portion of which profess a strong regard for the Reformation of our common forefathers. The thought often comes up, can nothing be done to terminate, or at least to diminish, these unhappy divisions of the Presbyterian churches? The answer is substantially the same, on both sides of the Atlantic. All say "it is very desirable;" and yet none are able to suggest a remedy, at least such a remedy as another body is willing to adopt. Like cholera in the human family, schism in the church sets at defiance all the remedies hitherto devised. Faith and patience must have their appointed time. In due time the remedy will come; and in the meantime a hasty and incongruous coming together of brethren, not agreed, would but aggravate the disease. In the meantime, let the churches live charitably, the one with the other—pray with and for one another,—co-operate in all that is right and practicable, and endeavour to improve themselves individually in spirituality, and in greater conformity to the pattern shown in the mount of Revelation. In this way

many of the evils of schism can be mitigated, and the Churches put into a better state for union, when the set time shall come.

In closing this letter, already too long, I cannot forbear to express my sorrow at the existence of schism in the Reformed Presbyterian Church herself. The Church in Scotland, in this respect, may be regarded as an exception. There, the Reformed Presbyterian Church is a unit; and her power for action and doing good is much greater than it is elsewhere. In Ireland it is not so, there schism has done its wonted work. It is by the brethren much regretted, and I would fondly hope, the day is not far distant, when they will again see eye to eye, and rejoice together.

And may we not hope the same thing in our own country? Why should we continue to fall out by the way? Who has gained by the family quarrel hitherto? And if division must remain for a time, why aggravate it? Let not covetousness interfere—let not dollars and cents add their baleful influence. Cannot all study the things that make for peace—for edification, and endeavour to excel each other in whatever is lovely, praise-worthy, or commendable? Hear the exhortation, “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”

One more suggestion. It respects the duty of Covenanting. This duty has been essayed by some of our brethren in Ireland. I will not say they have done wisely or unwisely. The brethren in Scotland are like ourselves, talking about it, but as yet they do not see their way clear. When done, I think it ought to be done by the whole church, allowing of modifications according to different localities. It is a thought not out of place, to say how desirable to get the different churches in our own land to come under a bond of duty, adapted to our day and place. Would not this do more to hasten days of church unity, than conventional meetings for discussion, where there is some fear that the gain of party has a connexion with the professed desire of unity?

H. M'MILLAN.

THE REV. ALEXANDER CRAIGHEAD.

This gentleman was one of the pioneers of Presbyterianism, and of civil liberty in the North American colonies. Like many another Reformer, he was misunderstood by his own times, and is in danger of being treated with injustice by posterity. There is reason, we believe, for more favourable views of his character than have usually been heretofore entertained. If this be the case, let the justice be done to his memory which was withheld from himself personally.

From an article in the Observer of the 8th of March, headed “Presbyterian Historical Society,” we are happy to see that the attention of that body has been directed to this subject, and that a “brief memoir of Mr. Craighead was read,” at a recent meeting. The writer of the article has fallen into some inaccuracies of fact, and no doubt unintentionally conveyed what we believe an erroneous impression, in regard to the Reformed Presbyterians as a body, and of Mr. Craighead in particular. Thus, after stating that Rev. Messrs. Cuthbertson, Dobbin and Lind “constituted the Reformed Presbytery,” he adds, “there was no ecclesiastical judicature, constituted on the principles of the Covenanted Reformation, until the arrival of Dr. Wylie and

Dr. Black at the close of the last century." Now the fact in regard to this is, that the three excellent men above mentioned were all members of the Reformed Presbyteries in Scotland and Ireland, and when they came to this country, *did* constitute a Presbytery "on the principles of the Covenanted Reformation," and this with less qualification than was afterwards made on the revival of the R. P. Church at a subsequent period. This occurred in 1774, shortly before the declaration of independence.

The "Reformed Presbytery" united with the "Associate Presbytery of Pennsylvania," in 1782, and thus the union was completed after being five years in agitation, and that respectable body formed, which is styled the "Associate Reformed Church." Messrs. Cuthbertson, Lind and Dobbin disowned the British government. They were greatly blamed by many for so doing. This they did as Reformed Presbyterians, and both their principles and their acts contributed in their place to the independence of the colonies, which they hailed with joy. Actuated by conscientious motives, they entered into the union, and always considered themselves as having carried with them their Reformed Presbyterian principles. With these facts before us, we demur to the statement that "there was no ecclesiastical judicature constituted on the principles of the Covenanted Reformation until the arrival of Dr. Wylie and Dr. Black." We have never before heard of the case of Rev. Daniel M'Clelland, of whom it is said, in a subsequent part of the article on which we are commenting, "that having become satisfied that he might own our National Government, was deposed by the Reformed Presbytery." If there is no mistake here, (and there must be in date at least,) the Presbytery referred to must have been the one which united in the constitution of the Associate Reformed church. With the records of the Reformed Presbyterian church as re-organized in 1798, in our hands, we are able to say, that to the church as then formed and as now existing, no minister of that name has ever belonged, nor by that body has any such censure been inflicted. We add here, that the Reformed Presbytery, as revived in 1798, was not organized by Dr. Wylie and Dr. Black, as might be inferred from the article of which we are speaking, but by Rev. Messrs. M'Kinney and Gibson, with ruling elders. Drs. Wylie, Black and Alexander M'Leod, were simply recent graduates, the two former of Glasgow, and the latter of Union College, Schenectady, and were taken under the care of Presbytery as already organized, as students of theology. This presbytery did constitute "on the principles of the Covenanted Reformation." But it was with the express qualification that they embrace those principles "in so far as they bind to duties not peculiar to the church in the British Isles, but common in all lands." This is the phraseology of the fourth article of their terms of communion, as declared in 1807.

But to return to Mr. Craighead; it is said of him, "that he traced the decay of vital godliness to the neglect of the solemn league and covenant." And again, "that he published an appeal to those who adopted the principles of the Covenanters, and in Aug. 1741 or 2, (other documents say 1743,) "renewed the covenants with much solemnity in Lancaster county." And again, "the Governor caused Craighead's paper to be laid before the old side Synod, and Dickinson

heartily joined with the rest in deploring that such principles had been promulgated by any one who was ever called a Presbyterian." This, it will be perceived, occurred some thirty-three years before the declaration of independence. The governor was a royalist. Many of the members of Synod were royalists. Craighead and his adherents disowned the British government as exercising a supremacy over the church, and the rights of conscience, and as seeking to establish the Church of England by law through the Colonies, as was actually done in that of Virginia at that very time. With Craighead there were men whose fathers had felt the "boots and thumbkins" of the persecutor, and who had actually been sold as slaves to the plantations, as several of the colonies were then called. And all for being too stanch to their Presbyterian preferences. They did not like tyranny in any form, and they did not fear to express themselves with freedom against it. Their principles were considered as tending to revolution, and thus the friends of the existing state of things opposed them. We presume the chief reason why Craighead was denounced was, that he maintained the principles of civil and religious liberty too distinctly and boldly, and in advance of the times. And yet these very principles spread, became operative, and finally produced the American revolution of blessed memory. Connected with this there were no doubt causes of a more religious character at work upon him, and urging him to seek what he considered reformation in the church, and thus bringing him in conflict with others.—He may, too, have been rash and inconsiderate in the urgency of his measures. But his integrity was not impeached. His honesty of heart and zeal for the glory of God were admitted, and he was so self-denied, fearless and eloquent of speech, that he always commanded a large measure of popular influence. He had much of the stuff that makes a Reformer, and he did his part in the work of preparing the church for a more stable organization, and the colonies for putting on the character of an independent republic. Some of the Presbyterians opposed him because they considered him unstable. Perhaps he was both a greater and a better man than many have imagined.

The principles of what is styled the Covenanted Reformation have been greatly misunderstood. They should be separated from their accidents, viewed as they are, and tried by the Bible. Men have misapplied them, but they are radically those of truth, of holiness, and of civil and religious freedom. We have never known men who were greater lovers of freedom, or men more intensely American in their principles and feelings than Drs. John Black, Samuel B. Wylie, Alexander M'Leod, Gilbert M'Master, and other enlightened ministers and members of the Reformed Presbyterian church. If they exposed and sought to correct the faults of their own country, it was because they loved her so well.

We hear, as immediately forthcoming, of a memoir of the late Dr. M'Leod, by the late Dr. Wylie. When it appears, the truth of what has been above declared will doubtless be made apparent. N.

Almost all knowledge is interesting, if presented in an interesting manner.

Many a great man resembles Herod in the theatre, shining and groaning at once.

[For the Banner of the Covenant.]

CHURCH EXTENSION.

On Sabbath, February 18th, the Sacrament of the Lord's Supper was dispensed to the Reformed Presbyterian congregation, in Louisville, St. Lawrence county, New York, where twenty applicants were received as members of the church.

This is a new opening, and one that promises well. It is little more than a year since preaching was had occasionally here, by Rev. H. Gordon, of Lisbon, which has since been followed up by the indefatigable and successful labours of Rev. Mr. Silliman, of Potsdam, who is now supplying the place every alternate Sabbath. We cannot but rejoice at the manner in which the pleasure of the Lord is prospering in this region.

It is just five years and four months since Mr. Gordon was sent here. At that time there were only nine members, and no place of worship, but a small log school house; now, by the blessing of the Head of the church upon the humble endeavours used, there are three congregations, two stated Pastors, and two of the congregations have commodious houses of worship. The third congregation ere long, will be able to sustain a minister all the time. There are yet many places throughout the country, where stations might be commenced favourably, had we the men to engage in them.

[For the Banner of the Covenant.]

THE REFORMED PRESBYTERIAN AND THE CHURCH CASE.

It is seldom we enter the field of controversy, because, for it we have no peculiar predilection. But, however much it may be repugnant to our feelings, a high sense of justice prevents us from allowing gross and wilful mendacity to go uncorrected. We cannot fold our arms in idleness, and behold with indifference and unconcern the attempts of men, calling themselves by the sacred name of Christians, to give publicity to statements as unfounded in fact, as they are untrue, and unbecoming to morals.

"The Reformed Presbyterian" for April, opens with an article on "The Covenanting Church a Necessity," in which the writer, we presume the editor, sets forth the idea, that we "ignore the name Covenanters, and delight in the more popular and imposing designation of Reformed Presbyterians," and adds, that to maintain consistency, we have "left out of our terms of communion the very names of the covenants, National and Solemn League." How childish and puerile is such a statement, when it is considered for a moment, that the publication in which it is made, and which purports to be the organ of the only true "Covenanting" church in the United States, itself assumes the "popular and imposing designation of the Reformed Presbyterian," whilst the organ of the original church is satisfied with the less "popular" and less "imposing" name of the *Banner of the Covenant*. Indeed, the editor of the publication in question, is said to be, as the document itself witnesses, "Thomas Sproull, Minister of the Reformed Presbyterian Church." Now, we know a Rev. Thomas Sproull, who is pastor of a congregation in Allegheny city; but as the editor is said to be "minister of the church," we take it for

granted now, though we may come to a different conclusion afterwards, that they must be entirely different persons; and that, in addition to the pastor of Allegheny, there is an editor who discharges the function of "Universal Bishop," exercising a general superintendence over the whole church. And as such an officer has always been "ignored," by every section of the presbyterian church, we are shut up to the conclusion that the so self-called "covenanters" belong to no branch of the presbyterian family, but have become merged into popery or prelacy. The editor, if he pleases, can have the benefit of the distinction between a minister and a pastor. Our point is gained independent of it.

In an account given of the recent "trial," to which we shall soon refer, by the same pen, it is said to have been brought "by the trustees of the *Reformed* Presbyterian congregation of Pittsburgh and Allegheny." They have, then, according to their own showing, gratuitously assumed our name. But we would ask, has our church ever been called by any other name than that of the Reformed Presbyterian? Was not the original presbytery called the Reformed Presbytery? Is not the synod called the Reformed Presbyterian Synod? And it was so at its first organization. Are not the principles designated, the reformation principles? "God forbid, that we should glory save in the cross of our Lord Jesus Christ," but we can glory in this, that every thing connected with us is "reformed," from our origin until the present time. We have not changed even in name. And we are truly sorry that the followers of the editor have made shipwreck of their faith and left the Reformed Presbyterian church.

Another argument made use of, to show that we have departed from the faith, and left the "covenanter" church, and which is considered unanswerable, is, that we have "omitted all mention in our terms of communion, of the covenants, National and Solemn League." Then, Mr. Editor, your church has derived its existence from the covenants, National and Solemn League. Where was your religion prior to the promulgation of these instruments? Do you mean to say that your church had no existence until that period? Then, verily, you belong to the "new side," for our church dates much farther back. We do not rest our faith so much on the basis of a king's, of baron's, nobles', burgesses', &c., subscription, in a comparatively late period of the church's history, to a document drawn up by men, however much we may honour and reverence it, as we do upon a Divine basis, or a "Thus saith the Lord." The binding obligation of covenanting has always been maintained by us. But we find our warrant for covenanting in the word of God, and at a period much earlier than that of either the National or Solemn League. Jehovah speaks thus by the prophet Isaiah, chap. xlv. 5, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

The foregoing observations will prepare the way for noticing another article commencing on page 55, of the same publication, and entitled "Church Law Suit." We may state here for the information of the reader, that on the 22d day of January, 1855, a suit was brought before the District Court of Allegheny County, Pa., by the trustees of the Reformed Presbyterian Church of Pittsburgh and Allegheny,

to eject the trustees of the Reformed Presbyterian Congregation of Pittsburgh, from the possession of the property in that city, which they have held for more than *half a century*. After a full, patient, and impartial investigation of the whole matter, occupying nearly four days, an intelligent jury, without ever leaving the box, rendered a unanimous verdict for the defendants. As a matter of course, the Reformed Presbyterian is much chagrined at the result, and, in his last issue, has given vent to his malignant venom.

Let us notice a few of his mis-statements. He says; "It could be shown that those who were forced to leave that place of worship in 1833, had contributed toward the purchase of the property, and the erection and enlargement of the building." By what means were they forced to leave? Was there a "new gospel preached? Were any heretical doctrines propounded? Had they been excommunicated? Had any sentence, either of censure or suspension been pronounced upon them? None of these things. It is well known that some of them remained until the year 1850. Others were re-elected to the office of trustees, at the annual meeting of the congregation in 1834, and served in that capacity in that year at least. They never left in a body. "They withdrew *voluntarily*." Some ten or twelve left at different times, extending over a period of many years. At the first communion held in the congregation of Pittsburgh and Allegheny, after the disorder and irregularity of Cherry Street in 1833, there were present, according to the admission of plaintiffs on file, about sixty communicants, most of them from a distance of many miles, and very few of whom are in ecclesiastical covenant with the plaintiffs at the present time. So much for the manner in which they were "forced" to leave.

It is said they contributed to the original purchase of the property. How many of them were in Pittsburgh and Allegheny at the time? It is also alleged that they contributed to the erection and enlargement of the building. Their *own* admission on this subject is on file. It reveals to us one of the most astounding acts of liberality on record, either in ecclesiastical history, or the annals of church building. Their contributions amounted to the enormous sum, *according to their own statement*, of twenty-five dollars! That is, they subscribed twenty-five dollars, but it is well known to the citizens of Pittsburgh and Allegheny, that there are twenty dollars of it which yet remain *to be paid!!* They are entitled then to *five* dollars worth of the property. But as the Pittsburgh congregation are not inclined to divide their property, I am sure, that any one of its members will cheerfully pay the principal, with such rate of interest as the contributor or contributors are accustomed to exact. This, however, is not all: most of them when they left were largely indebted to the congregation for pew rent, which was, perhaps, the strongest "force" applied to cause them to leave. But to crown all, when they did leave, there was a debt of more than seventeen hundred dollars resting on the congregation, which, in those days, was a burden so intolerable, that it was sufficient to make any man change his creed, who put more confidence in dimes and dollars, than in reformation principles or the religion of Christ.

Per contra, "It could be shown," that the members of the congregation in Pittsburgh, and their brethren in its immediate vicinity, who

are in the same ecclesiastical communion, contributed one hundred fold more to the erection of the church in Allegheny, than ever the members of the latter contributed to the erection of the church of the former.

On page 57, the Editor says: "There was then introduced a considerable amount of parole testimony, but as it had no bearing on the point decided by the court, it is omitted." It may have had no bearing "on the point decided," according to the Editor's view of the matter, but it had a very strong bearing on the morality of the church with which he is identified, at least in regard to some of her members. It is omitted *not* because it had no bearing on the point, but because it would exhibit one of the witnesses of the plaintiffs in anything but an enviable light; declaring upon oath, that he attended a meeting of the Reformed Presbyterian Synod in Pittsburgh long *before* he ever saw that city! Plausible grounds, even if there were no other, for its omission. To maintain the plaintiffs' cause in a breach of the tenth commandment, in coveting their neighbours' property—it was necessary that the ninth should be violated by their witnesses. In the language of one of the learned counsel for the defence, "The plaintiffs could find men to swear anything. The same men, who now declare that they are the congregation of Pittsburgh and Allegheny, would just be as ready to make oath, that they are the congregation of Pittsburgh, if it would suit their case better."

Again, it is said that, "It will be seen that the facts of the case did not go to the jury at all:" and that defendants evaded the real issue by the skill of their counsel. And yet, in the report of the case given on page 56, which is taken from the "*Pittsburgh Gazette*," and endorsed by the editor, we have the following:—"Mr. Staunton said he was ready to meet the plaintiffs on *the merits of the case, and in any other form.*" Such gross misrepresentation must become sickening to every candid and unprejudiced mind.

It is alleged still farther, that "it was the introduction of the words 'and Allegheny,' into the title of the congregation represented by the plaintiffs that was fatal to their claim." Have you not published the charge of the learned Judge, Mr. Editor, in which he decides that they have neither a legal nor an equitable claim? Here is the portion of the charge, as it is published by yourself, which refers to the claim in equity. "But it is said they have an equitable title. It is contended that they contributed something to the re-erection of the church in 1832. That does not give them any right to an undivided recovery of the property. Some of them were members of that congregation, but they withdrew voluntarily, *so they have no equitable title.*"

We shall only make another extract from the Reformed Presbyterian, viz.:—"In this *quasi* trial there was a clear exemplification of the truth that law and justice are very different things. The former often tends to defeat the claims of the latter." And yet, it is notorious that the plaintiffs appealed to the law for the purpose of obtaining that, which neither in law nor justice belongs to them. It must be on this principle of law defeating justice that the adherents of the Reformed Presbyterian are found to engage oftener, in proportion to their numbers, in judicial contests than any other denomination of professing Christians.

The Editor of the Reformed Presbyterian is a man possessed of great versatility of genius. We shall suppose him to be the pastor of a congregation in Allegheny city, and not for the time being ques-

tion his identity. It is well known that the more upright and religious portion of that congregation were violently opposed to the recent trial, believing, as the learned and honourable Judge decided, that they had no claim either in law or equity. When in conversation with such persons the Editor always declared *his* determined opposition. But when he mingled with the opposite party, he was in favour of "the trial." It might be interesting to the public, to know the opinion of one of the most able and learned of the counsel, employed by the plaintiffs, in relation to the case, especially as he is one of the brightest ornaments that grace the bar in Allegheny county. In a conversation with a gentleman, in his own office, since the trial was concluded, he made use of the following language:—"I would never have taken your case in hand, had I not been forced into it by Mr. S—— and some others. I told you before you went into court you had no case, and I never conducted any case with more reluctance than I did it." We had intended to have given the entire conversation, but as the remainder relates to a matter of non-payment on the part of the plaintiffs, we shall "omit it," as upon this subject in another connexion, we have said enough already, and do not desire to exhibit them in their blackest colours.

Is it not a matter of the greatest wonder and astonishment that men professing to be Christians, their own counsel having advised them that they had no case before they went into court, and that when in, the Judge and jury decided that they had no claim either in law or equity, that they would give publicity to such statements as those to which we have referred? If there is a single spark of grace in their souls—if there is a single upright feeling animating their hearts—if there is the least sense of virtue in their minds, they should hide their faces in repentance and sorrow. Brethren, it is the opinion of all of the counsel who conducted your case with acknowledged ability, that you will not, as a church, survive this present generation. In view, then, of your approaching death and near dissolution, permit us to tender a word of advice. It shall be a scriptural one. And although it is from the "New Testament," we hope you will not "ignore" it on that account, for there are many in the "Old" Testament which would be as equally appropriate. "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." JUSTICE.

DOCTOR JOHN GRAHAM.

Mr. Editor:—It will, doubtless, be interesting to your readers to be informed, that, at the commencement of THE FRANKLIN COLLEGE, of the state of Ohio, on the last Wednesday of September, 1854, the degree of DOCTOR OF DIVINITY was unanimously conferred by it upon the Rev. JOHN GRAHAM, Pastor of the Reformed Presbyterian Church, Ayr, Scotland, and Editor of "The Scottish Presbyterian Magazine."

Franklin College is one of the most respectable in our land; and she has by this act honoured herself—DOCTOR GRAHAM is, as is well known to the writer, and very extensively, in both hemispheres, one of the leading men of Scotland and of the age. For this he is amply qualified, by intellect, by erudition, by piety, by honour, and by public spirit. He is a Covenanter of the Old School—steadfast in the faith, yet liberal and catholic. Honour to whom honour is due.

CONVENTION OF REFORMED CHURCHES.

Pittsburgh, April 11, 1855.

This convention met in the Associate Church, at 10 o'clock, at the call of the business committee, and was opened with prayer by Rev. Dr. Pressley, Chairman.—In the absence of the Secretary, Rev. D. Herron was appointed to act in his place.—The committee appointed at last meeting to prepare a basis of union, to be presented to the Synods of the three churches, being called upon, made the following report:

Report: Having met in convention in the city of Pittsburgh, this 11th day of April, 1855, for consultation and action relating to the important subject of union, which has engaged the attention of our respective Synods for the last 15 years, it was unanimously resolved that we agree upon the following as a Basis of Union, to be submitted to our respective synods, at their next annual meeting, viz.:

1. The Confession of Faith, Catechisms, Larger and Shorter, together with the Presbyterian form of church government, commonly called the Westminster Standards, with the exception of ch. 20, sec. 4, ch. 23, sec. 8, and ch. 31, sec. 2; which are to be exhibited as follows, and printed in parallel columns, according to the plan proposed in the convention of 1846.

Confession of Faith, Chap. 20, Sec. 4.—And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for the publishing of such opinions, or maintaining such practices as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness; or such erroneous opinions and practices as, either in their own nature or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the church; they may lawfully be called to account, and proceeded against by the censures of the church, or the power of the civil magistrate, or both, as the nature of the case may be.

Confession, Chapter 23, Section 3.—The civil magistrate may not assume to himself the administration of the Word and Sacraments, (2 Chron. xxvi. 18; Heb. v. 4; Rom. x. 15;) or the power of the keys of the kingdom of heaven, or in the least interfere to regulate matters of faith and worship, (Mat. xvi. 19; 1 Cor. iv. 1–2; John xviii. 36; Acts v. 1–9, 18–29; Mat. ii. 7.) As nursing fathers, magistrates are bound to administer their government according to the revealed principles of Christianity, and to improve the opportunities which their high station and extensive influence afford in promoting the Christian religion as their own most valuable interest and the good of the people demand, by all such means as do not imply any infringement of the inherent rights of the church; or any assumption of dominion over the consciences of men, (Col. iii. 17; Ps. ii. 10–11; Ps. xciv. 20.) They ought not to punish any as heretics or schismatics. No authoritative judgment concerning matters of religion is competent to them, as their authority extends only to the external works or practices of their subjects as citizens, and not as Christians. It is their duty to protect the church, without granting peculiar privileges to any denomination of professed Christians above another, in such a manner that all ecclesiastical persons shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger, (Is. xlix. 23.) They should enact no law which would in any way interfere with, or hinder the due exercise of government and discipline established by Jesus Christ in his church, (Ps. cv. 14; Acts xviii. 14–16.) It is their duty, also, to protect the person, good name, estate, natural and civil rights of all their subjects, in such a way that no person be suffered, upon any pretence, to violate them; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance, (1 Tim. ii. 2; Ps. lxxxii. 3.) God alone being Lord of the conscience, the civil magistrate may not compel any under his civil authority to worship God contrary to the dictates of their own consciences, yet it is competent in him to restrain such opinions, and punish such practices, as tend to subvert the foundations of civil society, and violate the common rights of men, (2 Cor. x. 4; Rom. xiii. 3–4; Nehem. xiii. 15, 17, 21, 22.)

Confession of Faith, Chap. 31, Sec. 2.—We declare that, as the Church of Jesus Christ is a kingdom distinct from and independent of the State, having a government, laws, office-bearers, and all spiritual power peculiar to herself for her own edification; so it belongs exclusively to the ministers of Christ, together with other fit persons, upon delegation from their churches, by virtue of their office, and the intrinsic power committed to them, to appoint their own assemblies, and to convene together in them, as often as they shall judge it expedient for the good of the church, (Acts ii. 4, 6, 22, 23, 25; John xxiii. 36; 1 Cor. xii. 28; Eph. iv. 11, 12.)

2. As there are other bodies professing adherence to these standards, from whom we remain in a state of separation, for the purpose of exhibiting our reasons for maintaining

a distinct organization, as well as witnessing for what we consider the truth of God, we agree to receive a Testimony, which shall be equally a term of communion as the Confession of Faith, &c., set forth in the same form as said Confession; and we would propose the following as a draft of said Testimony;

On Psalmody.—It is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and, in singing God's praise, these songs shall be employed, to the exclusion of the devotional compositions of uninspired men. Eph. v. 19; Col. iii. 16; 2 Samuel xxiii. 1, 2.

On Communion.—The church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes. Rom. xvi. 1; 2 Thes. iii. 6, 14, 15; 2 John x. 11; Rev. ii. 14, 15.

On Slaveholding.—Slaveholding, that is the holding of unoffending human beings in involuntary bondage, considering and treating them as property, and subject to be bought and sold, is a violation of the law of God, contrary both to the letter and spirit of Christianity, and therefore not to be tolerated in his church. Acts xvii. 26; 1 Tim. i. 9, 10; Jer. xxii. 13; Col. iv. 1; Mat. vii. 12.

On Secret Societies.—All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and merit of Christianity, and the members of the church of Christ should have no fellowship with such associations. John iii. 19, 20, 21; Eph. v. 11, 12; Jer. iv. 2; Gen. xxiv. 2, 9.

On Covenanting.—Public social covenanting with God is a moral duty, (Psalm lxvi. 11; Is. xlv. 5. The observance of it is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the church may indicate, (Neh. ix. 38; Is. xix. 18, 21.) It is seasonable in times of great danger to the church, (2 Chron. xv. 3, 4, 12,) in times of exposure to backsliding, (Joshua xxxiv. 24; xiv. 15, 20,) or in times of reformation, when the church is returning to God from a state of backsliding, (Neh. x. 28, 29.) When the church has entered into such Covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand object for which such engagements have been entered into, (Jeremiah xi. 10.)

3. As we are not aware of any difference between the bodies proposing union on church government or discipline, each shall continue to practise according to that to which it has been accustomed, until the Church can prepare a book of discipline and church government from those already in use.

4. That the United Church shall, from time to time, as in their wisdom they may judge necessary, issue documents calculated to illustrate and defend any article of their public profession, or testimonies and warnings against departures from the faith or declensions in practice which may arise. It being understood that such documents are no further terms of communion than as they set forth the principles embraced in this our public profession. And, in the mean time, that the United Church shall carry with her all such documents as have been issued by our separate organizations, until something better adapted to existing circumstances can be prepared.

In proposing a basis of union to our respective synods, we do not wish to be regarded as actuated by any want of confidence in their wisdom, or of respect for their authority: we but exercise a right which belongs to the humblest member of the church—that of making known his views and wishes on all questions affecting either his own spiritual interests or those of the church of Christ of which he is a member.

We do not think it necessary to enter into any lengthy arguments in support of this basis. Permit us, however, to direct your attention to the following features, on account of which we think it deserving of a favourable consideration.

1. It combines the whole Westminster Standards, with the exception of the part relating to the power of the civil magistrate, *circa sacra*, and on these we present the acknowledged doctrine of the church, and that to be published in such a form as makes ample provision for any scruples of conscience which may be entertained by any on certain questions relating to the Confession of Faith upon the subject.

2. The proposed additions set forth principles which, in one form or other, are held by us all, and which constitute the difference between us and other Presbyterian bodies, on account of which we maintain a separate communion. If these principles are judged of sufficient importance to warrant us in maintaining a distinct ecclesiastical organization, ought they not to have a place in our published standards? If a written has an advantage over an unwritten creed, why not accede this advantage to these principles?

3. The form adopted is that of the Westminster Confession of Faith. It is brief, and yet so plain, that all applying for communion can see at once the principles by which we are distinguished from other bodies professing adherence to the Westminster Standards; and thus be prepared for yielding an intelligent preference to our communion.

And now, fathers and brethren, we commit this important measure into your hands remember it is a measure intimately connected with the glory of God, the interest, effi-

ciency, nay, perhaps, the very existence of our respective ecclesiastical organizations. If our present attempts at union are defeated, what prospect is there that it can be consummated during the present generation? After having been so often, as we thought, in sight of land, are we again to be driven out upon the stormy sea of strife and debate, and left to recede farther and farther from each other? If, alas! such should be your will, then we respectfully but firmly ask you, in the name of the masses in our respective communions, desiring union, to give us the reasons in plain, intelligible language. We have presented you a basis which, in our judgment, embraces the whole truth as professed in our respective bodies—a basis which requires not the sacrifice of a single article of Divine Truth—a basis which will require no larger measure of forbearance in the United Church than needs to be exercised in our respective distinct communions. This is solemnly our judgment. If yours, alas! should be different, then we claim it, not merely as a matter of favour, but a matter of right at your hands, that you will give us the reasons. Is the proposed basis too extensive? or is it too narrow? does it embrace more or less than our profession? or is it set forth in unintelligible, obscure language?

The report was accepted; and, on motion, it was resolved that the *basis* contained in the report be read and adopted, article by article. While considering the articles of the basis in accordance with this resolution, convention adjourned, to meet at 2 o'clock, P. M., concluding with prayer by Rev. David Blair.

At 2 o'clock, convention met and resumed the consideration of the *basis of union*. The basis being considered, amended, and unanimously adopted, article by article, the report, by a unanimous vote, was adopted as a whole. On motion,

Resolved, That the proceedings of this meeting be published in the periodicals of the churches represented in this convention. On motion,

Resolved, That we invite the people of the three communions to meet in their respective localities, and to unite with us in petitioning the Synods of the three churches, at their next meeting, on the subject of union.

UNION MEETING.—An adjourned meeting of the friends of union of the Associate, Associate Reformed, and Reformed Presbyterian Churches, was held on Friday evening, March 23, 1855, in the Lecture-room of the First Associate Reformed Church, Pittsburgh. The Chairman not being present, Hon. Gabriel Adams was called to the chair. After engaging in prayer, the report of the committee appointed at last meeting to prepare business for this convention being called for, the following was submitted, which, after a very free, earnest and harmonious conversation, was unanimously adopted:

“The union of the Church of Christ should deeply concern the hearts and command the prayers and labours of all those who receive the Holy Scriptures as the paramount rule of their faith and practice. It is a suggestive fact, that throughout the inspired volume we find the visible church on earth contemplated as one, and only one.

We have a convincing proof of the importance which the Divine Master himself attaches to the unity of the church, in his remarkable prayer recorded in the 17th chapter of the Gospel by John. If we contemplate the Redeemer of the world closely approaching the awful crisis of his mediatorial sufferings, with the eternal interests of a world pressing upon him, we would suppose that none other than interests of the greatest magnitude would receive his attention. At this eventful crisis we behold the Lamb of God pouring out his most earnest supplications to his Father for the unity of his church which he was about to leave behind him, commissioned to go into all the world and preach the Gospel to every creature.

The important consequence which he attaches to union demands our special attention. Hear him—“That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.” Thus the Divine Master contemplates the united action of his church as necessary, in order that salvation through him may be presented to the world, and that the world may believe on him and be saved.

Therefore, in accordance with these views of the teachings of God’s word, and in view of the divided state of the church, and in consequence thereof, her incapacity and efficiency for performing her great mission of giving the Gospel of salvation to the world, we, the members of these Reformed Churches, have come together to inquire, “Lord, what wilt thou have us to do?” Therefore, be it

Resolved, That the present divided state of the church is “schismatic,” and imperatively demands of all the members of Christ’s mystical body the prayerful and zealous use of all Scripture means, to restore her to that state of unity and efficiency for which Christ prayed when on earth.

Resolved, That we, the members of the three Reformed Churches, rejoice in the progress that has already been made towards the organic union of our bodies, now separated from each other by distinct ecclesiastical organizations. As we believe these bodies do not only hold in common the fundamental doctrines of Christianity, but do agree in all other important points which enter into the public profession of any of these churches, we believe a basis of union may and ought to be so arranged, without any sacrifice of truth, that a happy union may be speedily accomplished.

Resolved, That we recognise our church courts as the legitimate channel through which to settle a basis of union; and with all due respect to these courts, we consider it our duty and our privilege, while we sustain our share of the sin and responsibility of separation, to use our best judgment in devising and recommending the best means of healing our divisions.

Resolved, That we do not consider such assemblies as this the proper place to adjust or settle a basis of union, but we consider these meetings useful for mutual edification in regard to the duty of being united, and the adoption and recommendation of such means as we believe best calculated to secure that end.

Resolved, That we recommend the continuation of the correspondence of the three bodies by conventions and committees, as they are at present engaged, believing that to be the proper mode of definitely settling the terms of union.

Resolved, That we have learned with great satisfaction, that the committee appointed by the late convention in the city of Pittsburgh, have harmoniously agreed upon an adjustment which, it is confidently believed, will meet the approval of their respective Synods.

Resolved, That we recommend to all our official, as well as lay brethren throughout our churches, to cultivate brotherly kindness and confidence towards each other, and to unite with each other, as far as good order will admit, in doing the work for which Christ organized his Church upon the earth.

Resolved, That we cordially recommend to the Eldership and members throughout our churches, to assemble together for prayer and Christian conference at stated periods, until a happy union be consummated.

JOHN ALEXANDER, }
CHAS. ARBUTHNOT, } *Committee.*
HERMAN DEHAVEN, }

A resolution was offered, recommending that we unite in one organic body on the ground of the faith which we hold in common, leaving it with the United Church to determine and settle all points in relation to which a real or supposed diversity of opinion exists. After a very full expression of sentiments the resolution was rejected.

The following resolutions, after a full, deliberate, and harmonious consultation among the brethren present, were unanimously adopted.

On motion,—

Resolved, That the meeting of the lay members and eldership of the various Reformed Presbyterian Churches urge upon the convention and Synods the necessity of greater effort to consummate the union than they have hitherto made—assuring them that the people are prepared and anxious for this important and happy result, and from this time forth roll upon its opponents the weighty responsibility of schism in the body of Christ.

Resolved, That in order to increase Christian conference and love throughout these churches, we respectfully recommend an exchange of pulpits to our respective pastors.

Resolved, That we will, through the officers of this meeting, most respectfully submit a copy of the report and resolutions so unanimously adopted, to the union convention to be held on the 11th inst.

Resolved, That the Secretary furnish a synopsis of the proceedings of this meeting, for publication in the *Preacher and United Presbyterian*, respectfully requesting the papers and periodicals of our respective bodies to copy the same.

Adjourned to meet at the call of the officers. Closed by singing the 133d Psalm.

JAMES M^cCANDLESS, *Sec.*

There is great need of able ministers in Australia and New Zealand. The Presbyterian Church is organizing herself and becoming strong in those regions. May she be destined, under God, to give the stamp of her image to those rising kingdoms.

Foreign Missions.

LETTER FROM THE REVEREND J. R. CAMPBELL.

Mission House, Saharanpur, Jan. 1st, 1855.

REVEREND AND VERY DEAR BROTHER,—Having lately made a journey down the country as far as Allahabad, in the fulfilment of an appointment by the Board in New York, and for the promotion of the missionary cause in this country, it may not be uninteresting to yourself and the readers of the Banner, to give a short account of this trip to the extreme S. E. point of our mission field in India, and of the operations going forward at our stations in that quarter. On this tour I was accompanied by the Rev. J. M. Jamieson from Arubála, an old brother missionary, and fellow traveller during many a wearisome mile of itinerancy on heathen ground, and a very pleasing and interesting companion. We left Saharanpur on the 1st of November, and returned on the last, having travelled, during that period, about 1000 miles, and spent 22 days with missionary brethren and friends on the way! This will show you that India is advancing in the march of improvement at last, and following fast in the footsteps of England and America. When I first arrived in India, nearly 20 years ago, the only mode of travelling was by marching in tents at the rate of 10 miles a day, or travelling in a palankeen carried on men's shoulders some 3 miles an hour. Then we had nothing but miserable county roads from village to village, with nothing to mark their course but the deep ruts of the native ox carts winding about through the open fields. Now, the grand trunk road from Calcutta to Karnal, a distance of nearly 1000 miles, is the straightest and smoothest in the world. It will soon be finished also to Lahor and even to Peshawar. On this road there are three or four lines of fast coaches, drawn by single horses, each running six miles at full gallop, and conveying passengers at nearly eight miles an hour. These carriages hold 4 persons inside, and as many outside, but generally only two persons go inside, and then, at night they can lie down at full length and enjoy comfortable repose, as the carriages run almost as smoothly as on a rail. Along this line of road small bungalows or rest houses are to be found every 20 miles, where travellers can stop for refreshment when necessary. At these bungalows a few servants are stationed, to wait upon travellers and provide what may be necessary for the table. To meet the expense of the house and servants, each passenger pays 25 cents or its equivalent, if he remains three hours, and if he remains longer, or less than 24, he pays 50 cents, and the value of his food besides. These accommodations, only recently furnished in this part of India, are of great service to foreigners, as they can now, when travelling, on the line of this great throughfare, dispense with the cumbersome and expensive establishment of tents, and private conveyances, and move along with a rapidity unknown in former times. These improvements, however, are only preparatory to others of a more extensive and magnificent scale. The railroad cars are already in motion near Calcutta and Bombay, and young Bengal is ready to avail himself of their many advantages. Along several extensive lines of railroad from the two Presidencies, designed to reach the most distant frontier, there exists at present such a stir of life and bustle, as was never before known in India, and it is said that in less than four years the

noise of the great iron horse will be heard as he bounds forward with his immense train from Delhi, the ancient Capital, to Calcutta, the present British metropolis of India. It is nearly a year since the electric telegraph wires have extended their sensitive arms from one end of this great empire to the other, so that on the arrival of the steamers at Bombay, the leading intelligence from Europe and America is sent with lightning speed to the most distant cities of the land! Arrangements are now in progress for illuminating Calcutta and other important cities with gas. Three months ago, India obtained the boon of a cheap postage, so that now, for about one cent and a half, a letter weighing nearly one eighth of an ounce, is carried to the most distant part of the country. Recently a new education act has been passed by the governor or general, which holds forth many prospective advantages to the people, and which admits of religious as well as scientific instruction. It will also extend its patronage to mission schools, where such aid is sought,—all these together, and many other advances in society that might be mentioned, conduct us to the conclusion that Hindostan is about to take the lead of other pagan and idolatrous nations in those arts and improvements, which have contributed so much to the elevation and happiness of more highly favoured lands. And when we add to the above the fact, that through the blessing of God on the missionary efforts that are now being made in many parts of Hindostan, the gospel of Christ is sounding out among the people,—that the Scriptures of truth have been widely circulated in the vernacular languages,—that much religious education has been imparted to the young and rising generation,—that hundreds of printing presses, both in type and lithograph, are in full operation,—that Christian churches, presbyteries and synods, colleges, and theological seminaries have been organized,—that multitudes have broken through the strong chains of caste, professed the religion of Christ, voluntarily embraced the humbling doctrines of grace, and are clean escaped from the pollution of heathenism and idolatry, we cannot but believe that the time of India's redemption is drawing near. Indeed we do not see how it would be possible for the Hindoos any longer to stand still, in a firm profession and practice of the absurd religion of their fathers. They must necessarily move forward with the tide of improvement and change that has now so fully set in upon them. In twenty years more, if we are not much mistaken, the prestige of Hinduism will be gone. To a great extent it is so already. The leaders in idolatry are much neglected and despised for their laziness and avarice. The dark deeds of idolatry, committed in open day, and without shame in former years, are now done in secret, when done at all. Men of some intelligence and respectability, are now unwilling to be associated with the ignorant and vulgar crowd in the gross observances of idolatry. While I was writing this last sentence, somewhat singular to say, a strong illustration of it has occurred. Two native gentlemen, high in the service of government,—one receiving 300, and the other 700 rupees per month, called in for conversation. With both I have been acquainted for years. They have no regard for Hinduism, and they freely, and I believe, sincerely acknowledge the superiority of the Christian religion. Our improvements, our science, and domestic happiness, they admire. They have just authorized me to purchase for them in Calcutta, or elsewhere, a

camera and magic lantern to the value of five or six hundred rupees. They came lately with a number of their friends riding on elephants, and in carriages to see the magic lantern, and other things, and have been delighted and surprised by what they witnessed. Were it not for the powerful influence of friends and connexions, these men would at once identify themselves with Christians, as all their partialities are in that direction. O, for a large outpouring of God's Spirit, to influence such men, and to draw them to Christ, as witnesses of the power of God to effect the great change which they require.

But, I find I have wandered too far from the subject on which I set out, and must now return to it. The first three days we travelled from Saharanpur to Meerut, a distance of 72 miles, our own horses drawing the mission car in turns. We slept during parts of two nights, at Dah Bungalows, and found some opportunity of preaching to the people. At Meerut we spent the Sabbath with a good Christian friend who had formerly resided at Saharanpur, and who had become, under the preaching of the gospel, a remarkable subject of divine grace, and a decided follower of the Saviour. He seemed to enjoy religious conversation and worship very much indeed, and on leaving him on Monday morning, after a season of prayer in the tent he had erected for us, he loaded us with provisions, sufficient to carry us to the end of our journey. By sun-set we had travelled 80 miles, or at the rate of 8 miles an hour from the time of starting, on a road which nothing could surpass, and generally as straight as it could be made by a compass, and without the slightest undulation. The country around was rich and well cultivated, but the houses of the poor cultivator of the soil, collected in small villages, were nothing but miserable mud hovels, and without any manifestation of either taste or comfort. This place, however, called Allygurh, 80 miles from Meerut, is one of some respectability, and has a pretty large population. It is a small civil and military station, and being supplied with a doctor, would be both central and eligible as a place for missionary operations. If we had missionaries at this place and Meerut, the two links of a chain would be supplied, which would unite the line of American missions from Allahabad to Lahor, a distance of more than 800 miles. Early on the second morning after leaving Meerut, we alighted at the door of our missionary brother, the Rev. Gopee Nath Nundy at Futtehpur, a native gentleman of high standing and respectability,—who had honoured the Christian name for nearly 20 years past, and who has been an ordained minister in connexion with our mission during the last eight years. Here, with a few native assistants, he carries on his labours very efficiently, and has gained the respect and confidence of the judge and magistrate and the few others at the place. Such an interest do they feel in his labours, they not only contribute about 200 rupees a month to the support of his schools and other operations, but they attend his preaching in English, and feel edified by his services. We visited his English and vernacular school, his small girls' school, and a school which he has established in the jail for the instruction of the prisoners, with all of which we were very much pleased. After partaking of a comfortable breakfast and dinner, with this interesting native brother, wife and family, seated with them cross-legged on the floor according to the custom of the country, and spending about nine hours in examinations and conversation, we started again at 6 in the

evening, and shortly after sun-rise next morning we arrived in Allahabad.

This is a very important station, situated at the confluence of the Jumna and Ganges rivers,—a celebrated place of pilgrimage, where hundreds of thousands of poor deluded people assemble annually to acquire merit, and to obtain purification in these sacred waters. Four missionaries have been labouring here for many years, and not without considerable success. The native church, at present, consists of about 50 members. The mission college, consisting of English and vernacular departments, had a bona fide attendance of 550 pupils, all studying Christian and scientific books, the sacred Scriptures, &c., and some of them well advanced in general knowledge. A church and several chapels have been built, where the gospel is preached to the people by Messrs. Owen and Munnis. Mr. Hay, in addition to other missionary labours, carries on the presses, book-bindery, and type-foundry, &c., and the work which he turns out of the office, does him the greatest credit. On the Sabbath I preached in two of their churches, and the houses were well filled with Christian worshippers, and their children. After remaining with the brethren here about eight days, and conversing on many subjects intimately connected with the kingdom of Christ, and waiting in fervent supplications for mutual blessings on our labours among the heathen, we bade them a cordial farewell, and turned our faces in the direction of our homes in the north-west. Passing again through Futtehpur, and stopping for a short time with brother Gopee, a drive of 36 hours took us through Kaúnpur, till within 20 miles of Futtegharh, where we had the pleasure of meeting with our brethren, Messrs. Freeman and Campbell and their ladies pitched in tents, on the way-side, where they were engaged in itinerating among the people and preaching the gospel. With them we spent several hours most delightfully, and after partaking of a comfortable dinner, and bowing our knees together in prayer, we proceeded on our way, and arrived at Futtegharh about 8 o'clock in the evening, where we had a warm reception by Mr. and Mrs. Walsh. We sat up till a late hour conversing on many subjects of deep importance to the missionary cause, and then retired to seek that preparation and repose, so necessary to the enjoyment of the Sabbath. Next day, three services were held in the mission church, two in Hindustani and one in English, Mr. Walsh and I taking the Hindustani, and Mr. Jamieson the English. Besides these, there was a Bible class of the catechists and native Christians between sermons, and many of them seemed to be well informed in the Scriptures. The native members of the church numbered about 70—and most of them have been gathered from the large orphan school established here for many years. The day schools at this place, also, are well attended, and afford an interesting field for missionary labour. Mr. Walsh superintends a large establishment for the manufacture of tents and carpets, in order to give employment to the married native Christians, and others in connexion with the mission. The plan seems to answer well, the Christian population, altogether amounting to nearly 200, find, in this way, a comfortable support,—they are independent of their heathen neighbours,—preserved from their contaminating influence, and thus permitted to enjoy all the advantages of religious ordinances and instruction. Mr. Walsh is admirably qualified for

the management of such an establishment, and besides all this he does much in the way of preaching in the native languages. Mr. Ullmann also is able in the native languages, and besides preaching to the people, he and Mr. Campbell superintend large and flourishing schools. After spending two pleasant days at this place, and seeing much both interesting and encouraging in the missionary work, we left at 9 o'clock on Monday night for Agra. On our way straight across the Doab from the Ganges to the Jumna, we passed through Mynpuri, another of our missionary stations. Mr. and Mrs. Freeman being absent, we merely stopped for an hour to look at the mission premises, church, and new site for a school-house. As the mission school had vacation for a month, we had not the pleasure of examining it, but learned that it was doing well, and that 150 pupils were usually in attendance.

We reached Agra at six o'clock on Tuesday evening. At the distance of 4 or 5 miles we had a beautiful view of the Taj, one of the prettiest, and most costly buildings in the world. It stands at the southern extremity of the city of Agra, and on the western bank of the Jumna. It is built inside and out of the purest white marble, and inlaid with all manner of precious stones, in most curious devices of art, and in Arabic characters, embracing large portions of the Quran. This tomb must have cost millions of money, and for chasteness of design, and for elaborate workmanship, I suppose it is not equalled any where. Though built for hundreds of years, it looks as if it had been newly erected, and seems as if it might remain in all its freshness for thousands of years to come. While in Agra, we visited the great fort, far more magnificent than the tower of London,—the celebrated tombs of Akhbar and Jatamad od Daulah, which are but little inferior to the Taj in grandeur and magnificence. Agra, all over for many miles around is one vast heap of ruins, and many of the buildings must have been very splendid indeed. But what interested us still more deeply are the modern improvements that are going forward at this ancient seat of kings. We spent a whole morning going through the new jail, where different trades are carried on so successfully, and the time and labour of the thousands of its inmates turned to so good an account. Here, under a most efficient superintendence, prisoners are engaged in reducing rags to pulp, bleaching and sizeing, and making paper of the same in the native method, printing and binding books, drawing and colouring maps, weaving cloth, making carpets, and, in short, in various trades by which they fully support themselves, and do good to the community at large. It was amusing also to hear the men, while at work in the various shops and departments, repeating the multiplication table all together, or passing the sum, one to another, as high up in numbers as 100 times 100. In this way also the prisoners, by having monitors in every shop, learn moral maxims, and historical facts and various branches of knowledge, beguiling away the tedious hours of confinement, and preparing themselves the better for acting their part in life, when set at liberty. In this establishment, besides a great many hand presses, I counted 24 lithographic presses, all printing school books for the government, and the work beautifully executed.

After leaving the jail we proceeded to the printing establishment, under the superintendence of the church missionary society at Seum-

dra, about four miles from Agra. This wonderful establishment is very extensive, and, in every respect, complete. It entertains several hundred workmen in all departments, of type-casting, printing, engraving, lithographing, and book-binding. An Englishman, and two Germans, together with several native assistants and overseers, give their whole time and attention to the business, and it is done thoroughly, and to a degree of perfection which is scarcely surpassed any where. All these things taken together, must afford the greatest encouragement to every well-wisher of India. Hundreds of orphans who were raised up in the mission schools here, and who now profess the Christian religion, are employed in different departments of this establishment, and thus support themselves respectably.

Our own mission at Agra is doing a good work. Mr. and Mrs. Fullerton, and Mr. Williams, carry on the Protestant High School, consisting of male and female departments, and containing altogether about 100 pupils. They are chiefly the children of East-Indians, for whose education some school of this kind was much called for. They are likely to become an influential class in this country, and from them, if piously and thoroughly educated, (both of which are done in the High School,) many missionaries might be raised up to go forth and preach the gospel among their own countrymen. Mr. Fullerton is also the pastor of a very respectable congregation of East-Indians and others, and he is labouring amongst them with much acceptance and success. They have built for themselves a handsome church. It was well filled both morning and evening the Sabbath I preached for them, and there was as deep a feeling of devotion and solemnity in the assembly as I ever witnessed. Between sermons I attended a flourishing Sabbath school of about 100 pupils, and was much pleased to observe that one of the classes was taught by a pious gentleman of the civil service, high in rank, but humble as a child, and delighting in the work of instructing youth in the Sacred Scriptures. The Rev. Mr. Scott preaches to the heathen daily. He also holds a service in the church on the Sabbath in Hindustani, and a week evening service in the same language for the benefit of native Christians and others. This last is held in the house of a native Christian, whose wife,—formerly a pupil in the Futtehar female orphan school,—teaches a school for girls, and entirely declines receiving payment from the mission, preferring to bear all the expense, herself, and giving her own labours without charge, though poor in the things of this world! Probably this poor native Christian woman, in her quiet way, and by her personal labours and sacrifices, is doing more for God's glory, and the salvation of the heathen, and will receive a greater reward of grace at last, than many who give their thousands of dollars, and still feel that they have made no sacrifices for the Saviour.

From Agra we returned home direct through Meerut, greatly delighted with much we had witnessed on this tour, and feeling confident that a great and glorious work is in progress through many parts of this land, which, with the blessing of God, which we are sure will not be withheld, will result in the complete overthrow of the kingdom of darkness and in the establishment of the kingdom of God's dear Son. Hasten it, blessed Saviour, and take all the glory. I remain dear brother Wylie, ever yours in the gospel,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. JOS. CALDWELL.

Saharanpur, Jan. 18th, 1855.

My dear Bro. Stuart,—I am thankful to state that we are getting on here pretty well. One now and then from among the heathen are being added to our number. Sabbath before last the mendicant of whom you have no doubt heard, and one of our orphan boys were admitted to the Church by baptism. The name of the mendicant previously was Rámdás, (servant of Ram,) but at his baptism was named Masih Das, (servant of Christ.) The name Hugh M'Millan was given to the orphan lad, who was baptized at the same time.

Brother Campbell has, no doubt, given you a full account of both, and I need not therefore do more than mention that they both stood a good examination before session. The previous conduct of the mendicant has indeed been quite exemplary, and also that of the orphan lad. May the good Lord sustain them both, in the new and all-important connexion into which they have entered!

We observed the sacrament of the Lord's supper the evening of the same day—the first Sabbath of this month. Our number is still small, (being but twenty-two or twenty-three persons) we do not, however, depend on this account. The interest of some of the people in the city does not abate. This week it has been my turn to preach every evening at our city Church, in connexion with two of our catechists. On each occasion now for several evenings we have had the most attentive audiences. I may notice here a little incident which may serve as an illustration of our mode of dealing with the natives when endeavouring to make known to them the truth, and to dissuade them from their erroneous courses. I was urging upon my audience the doctrine that the death of Christ alone could remove their guilt, and that in vain did they expect to be cleansed by washing in the Ganges—that I had attended the Hardwar fair for a good number of years past and never yet had met with a pilgrim who had derived any spiritual benefit from bathing in the stream which they considered so sacred. Just at that moment a number of individuals were passing the Church whom I knew to be inhabitants of the hills, and who were apparently returning from the Ganges whither they had gone to procure water, to be employed in their idolatrous practices. I inquired of them whether they had not just been at the Ganges, and whether they had not bathed there with the view of removing their sins? To these queries they replied in the affirmative. I next inquired whether they had derived any benefit from contact with what they considered a sacred stream? No,—they had obtained no special advantage from so doing, but “all the world” considered the Ganges as worthy of adoration, and therefore they worshipped her. Now said I, here are my words confirmed. The Hindoos present seemed to feel the force of the palpable proof thus adduced. One individual only attempted to uphold the honour of their favourite goddess.

According to the reckoning of some of their Pundits the present year is to be the *kumbh mela*—great fair at Hardwar, and this report will probably bring a great many more pilgrims there next April than otherwise would attend. Next year, the spring of 1856, will be the correct time for the occurrence of the astronomical phenomenon by which the great fair is regulated; namely the entrance of the planet Jupiter into the constellation *aquarius*, according to Hindoo

account. But if the Pundits tell them that the present is the great year it will be all the same to them. It is true, that at the period of their bathing day, (the 11th of April,) the planet in question will be very near the constellation *aquarius* if not actually within its boundaries; but this would not suit their reckoning, as Jupiter ought to have 23 hours of right ascension in order to agree with their account of his entering the constellation above mentioned, whereas, his right ascension at that time will not be more than 22 hours. Should there be a prospect of a large fair the present year, we must make our arrangements accordingly, by taking more books than usual, and mustering, if possible, a greater force than on ordinary years.

I had intended sending by this opportunity an account of some matters that came under my observation during my late journey to an annual meeting which took place this year at Lahore, but find I must postpone it till next mail.

Mrs. C. unites with me in kind Christian regard,

Yours affectionately,

J. CALDWELL.

EXTRACT OF A LETTER FROM REV. JAMES R. CAMPBELL.

Mission House, Saharanpur, Jan. 17th, 1855.

Dear Brother Stuart,—On the 9th inst. we had the pleasure of receiving your note of 3d Nov. together with the letters accompanying it, all of which were very acceptable and satisfactory. At the same time Mr. Woodside had a short letter from Mr. Calderwood, intimating his intention of coming to India some time in July next. We hope also that Mr. Heron will come at the same time, so that we may be effectually strengthened at both stations. We have plenty of work for them and as many more if we could obtain them. How glad I would have been to see you all in your new Church on its first communion Sabbath. It must indeed have been an interesting occasion. May you enjoy many such happy seasons, and may the Divine presence in your midst, make the glory of that house even greater than the former. May it indeed be said of it “that this man and that man was born in her, and may the Most High himself establish her.” I have been delighted to hear of the convalescence of Dr. Dales. I trust he will be long spared to the Church. We are daily expecting to hear of the arrival of the Annie Buckman and the Sabine. I have written to both parties, so that my letters may meet them on arrival in Calcutta. As the Newtons, &c., are now out nearly four and a half months, we are becoming somewhat anxious about them. This is considered a long passage in these days. You will be glad to hear that at a meeting of session, week before last, and previous to communion, we admitted to church-membership, three natives, after a careful examination. Two of them, viz. Hugh M'Millan, of the Orphan Institution, and the Gussain Faquir, whom I formerly mentioned, who has now taken the name of I'sá Das, a *servant of Jesus*, were baptized by brother Caldwell on the next Sabbath, and on the evening of that day they sat down with us at the Lord's table. These are intelligent and apparently very sincere members, and have given us much satisfaction at their examination. Thus the Lord continues to give testimony to the word of his grace, and though, as yet slowly, this little church continues to increase, and will yet, I trust, bear more abundant fruit to God's

glory, and for the spread of his kingdom. You will also rejoice to learn that the young man, John Alexander, whom we baptized more than ten years ago, and who was the only one who had deserted the church, has been a pretty regular hearer for a length of time, appeared before session at last meeting and sought admission to the church. He expressed sincere sorrow for his past conduct, and a determination to lead a new life in future. We were pleased and much satisfied with these evidences of repentance, but thought it expedient to postpone his reception for three months, so as to test his sincerity, and then, if he should continue steadfast, to admit him to next communion. All these are encouragements for which we should be thankful. Two of our catechists are out now as colporteurs through the district. They take in this year a circle of twenty miles around the city, visiting a greater number of towns and villages than last year, and making known the leading truths of the gospel, and distributing the word of life among thousands. This is a mode of labour which costs little, and at the same time brings the glad news of salvation to every man's door. It brings us into a personal acquaintance with many whom we would not otherwise know, and having heard the gospel in the streets of their own villages, they come to our church services afterwards more readily. When these two brethren labour a few weeks in this way, we shall replace them by two others, and I hope myself to be able to accompany them by and by. All our other labours go on as usual. The gospel is proclaimed daily at the city church, and many attend and hear respectfully. The weather is now very delightful. Late falls of snow low down on the Himalaya mountains, render them objects of great beauty. Here we have hoar frost every morning, and the thermometer before sunrise down to 35°. All who were debilitated by the heat some months ago, are now gaining strength and looking healthy. We are hoping anxiously to see you at Saharanpur. When may we expect you to pay us the proposed visit? It might do much good for the cause of foreign missions, and it would be an event most cheering to us all. The constitution, &c., of the Young Men's Christian Association has just been received. It is wisely designed, and calculated to be useful to a great degree. By it many young men may be saved from a thousand snares and led into the way of usefulness and happiness. I wish it every success, and would be glad to hear of such an association being established in every city in Christendom.

With the kindest Christian regards and remembrances to all friends I remain, dear brother Stuart, as ever yours in Christian bonds,

J. R. CAMPBELL.

Editorial.

DEATH OF THE REV. JOSIAH HUTCHMAN.

It becomes our painful duty to announce the death of the Rev. Josiah Hutchman, of New Castle, Pa. This mournful event took place on the 24th of March. Our deceased brother was in attendance at the last meeting of Synod in Philadelphia. But in the all-wise and inscrutable providence of God, he has been removed from our midst, we doubt not to the enjoyment of his gracious reward in heaven. In his death, the church has lost a zealous and devoted minister, and his congregation a faithful pastor. Thus, by the decease of fathers and brethren in the ministry, those who remain are admonished to be diligent and active in the service of our Lord and Master. Let us work the works of God while it is day; the night cometh in which no man can work.

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